

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is." If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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A DISCOURSE

BY ELDER N. V. JONES, DELIVERED IN BIRMINGHAM, DECEMBER 28, 1859.

I presume there is no subject that would entertain the feelings of the people better than the subject with which we are more immediately concerned, or at least that branch of it in which we are more directly interested. I believe that we all alike feel the necessity and importance of diligence in our labours in the Gospel of Jesus Christ. Yet there are certain portions of it in which we are called to act more immediately; not that they are more necessary, ultimately, to our salvation, but because they are so ordered in the course of events. Everything has its time and its place. So it appears to be with us in the work of salvation. We do not embrace it all at once—we do not comprehend it all. But immediately on our introduction into the Gospel plan, our understandings being enlightened by the influence of the Spirit which we receive, in consequence of our obedience, we then behold principles—perhaps only a few, or we may have a superficial glance at many of the leading principles and features of the great work in which we are engaged. Yet they come to us one by one in their order and in their application. We cannot reduce them all to practice—that is, all at any one time; but in the course of our experience we find places and opportunities offered where we can apply the principles of the Gospel to our lives.

I design to call your attention to a principle of the Gospel particularly applicable to you—the Gathering of the Saints. It is true, as I have before intimated, that there are many principles incorporated in your faith which, in their application, would require an eternity to comprehend. You do not expect their full application in the present. They point in your faith to the future; and to increase your confidence and to establish you permanently, fervently, and devotedly to the principles, you must apply them to yourselves as you pass along through this state of probation. You must realize and understand the application of those principles and their adaptation to yourselves, in order to enjoy the blessings derived therefrom, and thus increase and strengthen your faith in the work as you progress from one stage to another. It is not expected that a child, in the first three months of tuition at school, will be enabled to comprehend the English language in all its fulness, or the various branches of the science of mathematics. It is not supposed that this can be the case. The human mind is so constituted that in the early stages of its development it is only prepared to receive here a little and there a little. We can receive a few first principles, but we cannot grasp all at once. Still the mind is so constituted in its capacities and abilities as to receive one

principle after another, and thus the mind will expand in understanding and intelligence until in the scope of its capacities it will comprehend and ultimately reduce to practice every principle embraced in the Gospel of Jesus Christ.

This is the work of eternity which lies before us. We are living and moving in the midst of eternal principles. Eternity, in a word, is with us. The elements with which we are surrounded are eternal. Though the physical earth and many things pertaining to it will undergo a change, yet in that change there will not be annihilation, but there will be an eternal duration of those elements. In them we live and move and have our being. From them we draw our life—that vitality which contributes to our mortal and eternal existence—our mortal existence while in this state of probation, and to that eternal or immortal existence which we anticipate hereafter. We all alike draw from the eternal elements that surround us. We live in the midst of eternity and in the midst of the works that we have to perform. Those who are faithful in keeping their covenants and observing all the commandments that are delivered unto them will have an eternity of labour before them. Little by little your intelligence will increase, and your judgments expand. Different circumstances will surround you—different principles will be applicable to you; and hence the rewards and blessings according to the situation and circumstances under which you are placed. Many, perhaps, in thinking over matters, have reflected on the positions which they at present occupy in their scattered state, and then on the condition and situation of the Saints in the valleys of the mountains, and have believed that if they could only get there, they should be satisfied. Their present feelings are engrossed with this all-absorbing topic—namely, the emigration or gathering of the Saints.

This is laudable enough. But let me say to you that your religion does not consist entirely in this one principle. Perhaps I may be able to illustrate this to your minds. You, no doubt, have heard of individuals—perhaps have found them in the course of your travels, who have rested on certain particular points—some two or three, which constitute the amount of their religion. Perhaps there are some connected with this Church who have

adhered particularly and tenaciously to a certain point. It may have been the case with the "Word of Wisdom;" they would preach that, and nothing else. If I were to turn and preach to you the principle of the gathering of the Saints, and nothing else with it, it would not in the end accomplish that which is desired. It is only a component part—one of the principles that go to make the great whole of that plan which will furnish you work throughout eternity. Hence, in speaking of one, we should not lose sight of the rest. But under the circumstances in which you are at present placed, the subject of the gathering is that which is immediately applicable to you.

There are many, very many reasons why the Saints should gather out from these countries wherein they have been born, to say nothing of the commandments of the Lord; and we know what they are. I need not cite the prophetic declarations of the Bible to prove the principle of gathering correct. I shall not be under the necessity of poring over the declarations of the Jewish Prophets, taking a portion here and there to establish in your minds that God has spoken in fulfilment of their predictions, and that he has sent forth his commands for the people to gather. That you already believe and understand. But there are reasons separate and apart from this why you should gather. The circumstances which surround you as a people, the influences which are abroad in the world, and the judgments of the Almighty which the nations are doomed to suffer, if they do not repent, are the things which warn you to depart. We live in a nation that is professedly Christian—a nation that professes to have a great amount of Christian charity, and to be the pattern of Christian piety, and the nursery of Christian principles and influences. England occupies in the Christian world literally and truly that position. Its missionaries are sent forth to almost all parts of the world, and they are sent forth on errands of mercy to the people to promulgate the same Christian principles that they themselves profess to believe in and practise. Now, so far as pretensions go, this is well enough—very well indeed. But how far will this Christian country—this nursery of all religious principles—the very focus and centre of the Priesthood of modern Christendom, bear measuring by the

Gospel of Jesus Christ. There are certain moral laws and obligations, saying nothing of the differences of opinion with respect to ordinances, which we will waive, and come to others—principles that we cannot differ upon; and how far do the people of this nation, with all their pretensions, live according to the principles which they themselves teach? For instance, they instruct all that it is wrong to lie. Now, how far do they observe this? The nation have established by law, by its internal regulations, and by the authority of parliamentary enactments, decrees to govern and control the religious mind of the nation. Yet they do not stop the evils of the nation. Having accepted and assumed the position to govern and control the religious mind of the people, those who profess to hold the Priesthood of that religion must be held accountable for the sins of the nation. It is their duty to stop evil: it is their duty to reform the opinions of men, or else leave men to act for themselves. The nation has a state church—a church established by law. They do not require all men to believe in it; but if the various ministers do not bring about that change or reformation in the minds and actions of the people, they do not do that which, from the very positions they are in, they are under obligation to do. Again: How often do you hear the name of the Almighty profaned, and witness drunkenness, prostitution, and many other species of evil? What, then, is the condition of the moral world—the state of society? These things to which I am calling your attention are the legitimate fruits—of what? Of a nation professing to be Christian. These are the effects we find in this nation and community.

I ask again, What is the state of society, morally, in the land? What is the condition of the moral world? Why, it is horrible. The sinks of vice, the moral depravity, the destitution, debauchery, and lechery of all kinds that exist and are practised throughout the length and breadth of the land are fearful to contemplate. The daily publications with which the country is flooded show a long catalogue of crime and demoralization.

I consider that those who profess to hold the Priesthood in this land (the Christian ministers) are responsible for these as well as other evils; and they will

not only be judged for this, but also for their unbelief in the Gospel of Jesus Christ.

Now, these things I have already named are crying sins: they are enormous, egregious evils that exist in the midst of a Christian land and a Christian people. They are the results of the laws and practices of society. "By their fruits shall ye know them." Does a bitter fountain send forth sweet water? No—it does not. We know and understand that these are the legitimate results of the principles, influences, and spirit of nominal Christian society; and they flow as regularly as the stream glides down its channel. These are things to which I wish to call your attention; for we, as Latter-day Saints, are situated under the immediate influences of this Christian nation, the effects of which are as I have stated.

Now, we, like them, teach the people to abstain from evil—to leave off their lying, if they have lied,—their stealing, if they have stolen, and to refrain from every immoral action. We try to the best of our abilities to induce the people to believe and practise in their lives their religion; and wherever we find those who do not, and are guilty of the sins of which I have spoken, you yourselves are witnesses that we immediately sever them from the Church—cut them off, as the nurseryman, when passing through his nursery, trims off the dead limbs, so that others may become more vigorous and strong. This work of pruning has been going on for several years past, particularly during the last two years, within the pale of this Church.

It is true, as remarked on a former occasion, that there is an evil influence over the world. The proof of the existence of that influence is that men are more ready to do wrong than right—more ready to transgress a righteous law than to keep it. It requires constant tact—constant exertion on the part of an individual to keep the commandments of God. The moment he relaxes, he falls like the untimely acorn, and glides along with the rest of the world, and finds himself engrossed with its influences, in the same thralldom and difficulty, and under the influence of the same spirits that the world are under. It is no trouble at all to sin, though we may do violence to our conscience in so doing. Yet when we keep the commandments of God—when

we abstain from every evil, it takes a resolution on our part: we have to become determined with ourselves to make a firm and fixed determination that we will keep the commandments of God. This is the resolution we have to form: we have to stand on our guard—to be ever on the alert to keep from transgression. This is the situation in which we are placed, and this is the evidence that an evil spirit exists in the world. Now, while so situated, we are subject more or less to these influences. The constitution of the human mind is such that we more or less partake of the influences by which we are surrounded. When we are in the midst of the powers of darkness and the workings of evil, these things have their influence on our minds and habits, and it takes a greater effort on our part to resist them. This is your situation as Saints. You are here grappling with and feeling the effects of influences that are evil: you see the violation of holy principles; you see the departure from that righteousness the Gospel teaches all men to observe: you see this on the right hand and on the left; and if you have the principles of the Gospel of Jesus Christ firmly and deeply implanted in your minds, when you hear the name of the Lord profaned it strikes you with a sensation of awe, and you will not forget it: it grates on your ears—it does violence to your conscience and feelings; and such is the case with the violation of every other righteous principle. You cannot hope that your condition will be better, if you stay in this land: you cannot hope it will be so as long as you sojourn here within the domains of these influences: you cannot look forward to it, for a constant warfare is required on your part to stand free and maintain the integrity which you owe to the principles of the Gospel.

Now, we, as Latter-day Saints, have to avoid the judgments and calamities which will befall this nation for the sins they have committed in violating their own principles. They have sinned against these things, to say nothing of those which have been revealed in the latter times. Simply in consequence of the violation of their own laws, the Almighty could in justice bring upon them his judgments and chastise them for the principles they have violated, which are incorporated in their own systems, many of which are

right and true. But it is impossible that God's judgments can be poured out upon any nation until the Saints and those who are honest in heart and desire to keep the commandments of God, but are led by the traditions of men, have had ample opportunity of hearing and obeying the principles of truth, and of gathering out from that nation. Justice must have all its claims. It is impossible for God to condemn an individual for not obeying that which he never heard nor understood. But when individuals are so far blinded by the influence of the powers of darkness and the traditions of men combined, that when they behold the light, and shut their eyes, and say they cannot see it, and close their hearts and ears, and declare they cannot hear nor comprehend, they will be held accountable for that transgression. But with those who will receive and practise the truth, it becomes the first and most important duty to leave that nation and people, and go to a place and into a society where they can live under the immediate influence of the Gospel of Jesus Christ. Perhaps it may not be fully understood by many, but it is the influence of evil (the invisible powers of darkness and spiritual wickedness in high places) that makes the difference and distinction in men. It is the spiritual power which is operating upon men that causes them to rise up and dictate to this nation or to another nation. It is that which pulls down nations—it is that which exalts them. They all of them but work out the purposes of God: they only go on and carry through their part; and when the whole scene is consummated, it will result in the things I have stated—namely, that the judgments of the Almighty will be poured out upon those who will not receive the Gospel. Still the righteous will be gathered out.

It is impossible that the work can go on—impossible that the kingdom of God can be established in power, unless the material composing that kingdom (the honest in heart) be gathered out from among the nations of the earth. See how it was in the days of Abraham and Lot, when the Lord went to visit the cities of the Plain. He would not, at the solicitation of Abraham, destroy those cities, if so many righteous could be found there. Abraham interceded until he brought down the number from 75 to ten. God would even spare the cities if ten righteous could

be found. When even they could not be found, said he to the few—"Go away; gather out." Why? That he might chastise the inhabitants of those cities for their transgressions. So it is with you now—you advance the work by gathering out. This is a duty which you owe to the kingdom of God, to say nothing of the blessings which accrue to yourselves. It is a duty you owe to the kingdom of God to gather out of the nations to the place appointed, that you may enjoy and participate in that spirit which prevails there—the spirit and genius of the Gospel of Jesus Christ,—that you may be blessed under an influence different from that in the world. It has often been remarked of us, by our opponents, when speaking of us, "Don't come in contact with the Mormons; don't have anything to do with them; don't listen to their arguments; for if you do, they will be sure to draw you in, because of the influence they carry with them." This thing is really true: there is an influence with the servants of God, and

that influence is the power of truth; and those who will listen—those who will open their hearts to understand, and their ears to hear, will be convicted: they cannot help themselves. The evidence of the truth of the principles will be sealed upon the understanding of that individual who will listen. It carries with it demonstration—that is, an evidence that the spirit which accompanies the servants of God is of God.

There is not an honest man or woman that ever heard its principles spoken by that Spirit which accompanies the servants of God in the last days, without the evidence of that truth being sealed on the understanding. Now, if the hearing of the principles of truth has this effect upon the honest in heart, do you not see what will be the effect upon you as Saints, when removed from the midst of the evil influences that surround you here to a place where the principles of the Gospel are practically observed, and where you can drink deeply and freely of the influences flowing from the same?

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 280.)

[November, 1843.]

Friday, 3rd. I continued in Council all day.

Died at sea, Elder Knowlton F. Hanks. I copy the following letter from Addison Pratt, one of the Pacific Island missionaries:—

"Ship *Timoleon*, North Atlantic Ocean, Nov. 4, 1843. Lat. 20 deg. 15 min.; long. 25 deg. 19 min., west from Greenwich.

I expect ere this reach you, brother P. B. Lewis will deliver you the letter and articles I sent you by him, with the \$8 in cash. I expect he has told you the state of brother Hanks' health when he left us. The reason I never wrote you the particulars of his health was because he did not wish to have his friends know the worst.

I did not see him from the time I left them at Evansville, till he came to me at Winchester. At first sight of him there, I saw he failed materially, and I was bed-fellow with him. My heart often ached to hear the deep-rooted cough as it raked his

whole frame. I kept a bed vessel with some fresh water in it, and what he raised from his lungs would sink in it like lumps of clay. This indicated to me that, short of the immediate interposition of Divine Providence, nothing would save him from premature grave.

On his passage from Nauvoo to New York he seemed to recruit; but from New York to New Bedford, he, with brother Grouard, took passage in a packet. The weather was rough, and they were both sea-sick. By being exposed to the sea air, together with his sea-sickness, his disease took a downward course, from which I had but little hopes of his recovery.

When I met him at Winchester, the kind attention and anxious solicitude which sister Abigail and the rest of the family took in his welfare seemed to recruit him a little.

When we took stage for Boston, our friends in Winchester, with myself, felt fearful he would not be able to perform the journey; but the thought of meeting brothers Rogers and Grouard, the expecta-

tion of seeing some of the Twelve, and attending Conference with a large collection of brethren, stimulated him to great faith, and he stood the ride far beyond my expectation. The stage was crowded inside with ladies, and we were obliged to take an outside seat. For one of that kind it was very good. Much of the way I supported him in my arms; and when I thought he was getting fatigued, I would secretly place my hands upon him and raise my desire to Him who is able to save and to strengthen.

We stayed in Boston with sister Whitmore. Her untiring kindness to him is long to be remembered. He was able to attend Conference but little. He was administered to by some of the Twelve once or twice while there. I was with him continually while I stayed in Boston. I nursed him as well as I knew (as you know I am not very skillful). I daily rubbed him with flannels, anointed him with consecrated oil in the name of the Lord, and prayed with him, and was often assisted by brother Rogers.

When I left for New Bedford, brother Rogers took charge of him. They went to Salem on business for the mission, back to Boston, and then came on to New Bedford. When I was away from him a few days, the change was more visible than when I saw him daily. I was surprised at the change, and knew at that rate he could but live a few days. I asked him particularly how he felt. He would at no time betray the least fear that he should not live, notwithstanding he closed up all his business before we left New Bedford. I believe he was determined to die as near the place of our destined mission as possible, and therefore nothing would deter him from his course.

When I saw his feeble state, and knew the privations he would naturally have to suffer by a sea voyage, I could not help speaking discouragingly to him on the subject, and told him of all the privations he would of necessity have to undergo; but nothing would discourage him. I believe the reason he would never betray any fear of not living was because, if he did so, our faith for him might fail, and this was what he depended on to carry him to the last extremity. Indeed it was so. The mate of the ship (not knowing the case,) observed to me that he was the strongest constitutioned man he ever saw in his life, for he never saw a man live so long that was so reduced.

After we left New Bedford we had rough weather, and there were but two or three days we thought it prudent to take him on deck. He kept his berth the most of the time. We took the best care possible of him, daily rubbing him with flannels and anointing him in the name of the Lord.

When he was afflicted with pains in any part of his system, we used to administer to him by the laying on of hands, and he never failed of receiving immediate relief: but to approach the root of the disease we never had power; but it kept its regular march, reducing him from day to day, till I could clasp with my hand, within one-fourth of an inch, the calf of his leg, making it but a little larger than my wrist, though his appetite was good. He coughed and raised continually.

Soon after we sailed, he got so weak that if he slept too long, he would get into a profuse sweat, and we found it necessary to watch him. We accordingly divided the night into watches of three hours each, and kept it up. He continued regular till the 1st of November; then his cough took a different turn: it was hard for him to raise, and his lungs seemed stuffed up.

I had no fearful apprehension of him till the 2nd, at low 12. I was called by brother Rogers to relieve him and stand my regular watch with brother Hanks. I then had fearful apprehensions his dissolution was near at hand. At ten o'clock, a.m., his extremities were cold, and the large drops of cold sweat covered his emaciated system. It was with great difficulty he could raise strength enough to throw off from his lungs the rattling phlegm that was continually threatening to strangle him. At that moment, as I stood watching him, he made a violent struggle to throw up the obstacle, but through weakness was not able; and in the struggle he lost his breath, his eyes rolled up in his head, and I thought he had left us for ever.

I flew to brother Grouard (who from unwearied attention had laid down to take a little repose); but before he could spring to his feet, brother Hanks caught his breath again and revived a little.

Soon after, some of the cabin passengers came in to see him. Dr. Winslow recommended a little wine and water. After taking that, he revived so much that he wished to be shaved and his hair combed. After this was done, I talked with him some time about his departure. His mind was clear, calm, and perfectly resigned. I told him it was a great satisfaction to me that he had visited the place of my nativity. He had been in the house my father had built—was acquainted with his companion (my mother)—was acquainted with the surviving brothers and sisters of those that had gone to the world of spirits before them. He had seen the portrait of my brother Marshall. I asked him if he thought he should know him. He said, if he looked like that, he should. I told him it was taken very correctly. I sent word by him

to these I had been baptized for and those I intended to be baptized for when I returned to Nauvoo. He then adjusted some of his temporal affairs. Between twelve and one o'clock, p.m., he had another strangling turn. This reduced his strength. He could only speak in whispers after. Between eight and ten he fell into a drowse. After he awoke, he whispered to me and said, 'I dreamed a dream. Do you wish to hear it?' I told him I did. He said, 'I dreamed I went to the spirits in prison. It was an immense space. I looked to the east and to the west, and saw immense multitudes of people that looked just like people in real life. I said, Can these be spirits? I was assured they were. I looked to the north and saw a stand: somebody had just been preaching there, and they were dispersing from around it. I saw no children among them. I looked to see if there were anybody that I knew, but saw none. I thought they were coming together again in a few minutes, and I should be there; then I should see people I knew. I then awoke.' About eleven o'clock he had another dream. He heard the last trump sound, and saw the multitude which John saw, that no man could number, small and great, stand before God (they were small and great in capacity, for there were no children there). He awoke before he saw any further.

As I thought it my last opportunity with him, I sat up about six hours. I then called brother Rogers. I laid down, and in about two hours he called me and said, 'He is dying.' I heard the death-rattle in his throat, and sprang up. He had placed his own hands high upon his breast, his left hand clasping his right. He died as he had lived, calm and resigned, without a struggle or an emotion.

I never saw a more pleasant corpse in my life. After we had dressed it in a neat burial robe, we wrapt it in a large winding sheet, and carried it on deck. A plank was laid in the starboard gangway. On it was prepared a piece of canvas. In this we laid it, and sewed it up. To his feet was attached about 60 lbs. weight.

Then the topgallant sails were furled, the courses hauled up, and the main and mizen-top sails were hove aback. The noble ship stopped her headway, and lay in gentle motion, as if to witness the solemn scene.

The American flag was hoisted half-mast, as a signal that one of her noble countrymen had gone the way of all the earth. Then her generous crew gathered around, and with uncovered heads listened in breathless silence to a very appropriate prayer made by brother Rogers; then they gently

raised the end of the plank till the corpse slid off and struck in the water feet foremost. My eyes followed him as he sank, till a white speck vanished in the blue waters below. This was in latitude 21 deg. 34 min. north, longitude 26 deg. 11 min. west from Greenwich.

Reflections.—I believe the weight of sand was sufficient to sink him below the reach of all ravenous fish, and the salt at that depth strong enough to preserve him from putrefaction; and there he will remain entire and unmolested till the morn of the first resurrection, when he will come forth.

My views, from recent information, are entirely changed from what they used to be respecting burying the dead at sea. From the fabulous stories I used to hear, I did suppose the sharks destroyed every corpse that was put into the ocean. But from my better judgment I know this is erroneous, for sharks are afraid, and will flee from anything white in the water. And if a proper weight is attached to a corpse, it will sink it so low that the compression of the water is so great that it will kill any fish to go down to it. One of these whalemen told me he was lancing a whale, and he sounded and carried the lance with him: he went to such a depth that the lance pole, which was made of dry ash timber, was as completely saturated with water as if it had been in soak for months.

Thus ended an intimacy with one who had rendered himself doubly dear to me by an intimate acquaintance. I have met but few men in my life with whom I could exchange feelings or reciprocate joys and sorrows, as we pass down the step of life, more sympathetically than with brother Hanks. A few days before his death, I asked him if I had at any time violated the pledge I made him before we left Nauvoo (of standing by him as a friend). He assured me I had not. This to me is a source of satisfaction.

November 6th. We are now running for the Cape de Verde Islands, and expect to be there in two or three days. We expect to touch there and send letters. We have had a remarkable passage thus far: no severe storms, nor calms, and fair winds mostly. The officers say it is the most remarkable one they ever knew; and they frankly give it as their opinion that it is in answer to the prayers of the 'Mormons' they have on board.

ADDISON PRATT.

Elder Hanks is the first Elder who has died at sea while on a foreign mission. He was a faithful Elder, cut off by consumption in the flower of his days.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 12, 1860.

WE have been privileged of late in presenting to our readers items of Utah news and passing events, which, no doubt, have been noticed by them and perused with much pleasure.

In earlier volumes of the *Star* a considerable portion of space was devoted to "home" matters, or, in other words, devoted to matters and events transpiring in the mountain home of the Saints, or concerning Zion and our brethren and sisters who are gathered together and growing into national existence. In the pages of the *Star* our readers found letters from some of the leading men of the Church, items of Utah news, editorial summaries of "home" matters, and Utah passing events; and sometimes editorial articles were written, as occasion and events suggested, to bring out some great sign of Zion's growth and prosperity, or to show the providence of God in leading the Saints through a course of adversity and experience. Sermons and extracts from sermons of the Presidency, the Twelve, and other leading men, were also given; and those sermons and extracts were full of valuable instruction, while the reports of the half-yearly Conferences and national celebrations at Great Salt Lake City were not only events in our history, but they also afforded to readers of the *Star* a rich periodical treat. Letters, reports, &c., concerning the emigrations of the Saints across the sea, and through the States, and across the Plains, found a place in the pages of the *Star*.

Unquestionably all this constituted an important feature of the *Star*, and supplied to its readers most reliable food for their mental and spiritual appetites. They were thus posted up from time to time with "home" matters and events transpiring among the gathered of our brethren and sisters, and also among the emigrating Saints.

Now, as such matter must, of necessity, be reliable to our readers, and as all that concerns the "home" of the Saints and those who are fast growing into a nation of Saints must be to the ungathered of the Church scarcely second in interest and importance to their own immediate concerns and duties, some may wonder why, during the last few years, so much of the matter referred to has not appeared in the pages of the *Star* as in former years.

We will answer: Some of the reasons are very obvious. Zion was passing under a cloud, no sermons were given, public works were suspended, great movements for general improvement and growth of the Territory had to wait for a more favourable season, emigration was cut off, nobody had time or chance to write letters, and the post-office box was not unlike a lottery box.

But now the old times have come round again, looking more important, more matured, and bigger with events; Zion has started into active life again, public works are resumed, emigration re-opened, and mails coming, while everybody at "home" seems disposed to put the Territory of the Saints on big wheels and impel it onward upon something like the steam-engine principle, while everybody abroad (that is, the Saints' everybody) feel exceedingly disposed to petition the Great Inventor above to

introduce into Zion's growth also the electric telegraph principle. In fact, the Saints at "home" and abroad among the nations seem, at this moment, extraordinarily led out in their desires and expectations concerning the growth and advancement of the kingdom and work of God throughout the earth. The growth of the Latter-day Church and kingdom has truly, from the beginning, been very rapid, and its history a marvel, and the undertakings and doings of its people the greatest wonder of this age of wonders. But fast as the kingdom has grown, and wonderful as the history of the doings of the Saints has been hitherto, the faith and desires of the Saints throughout the world, and in Zion especially, are drawn out towards greater undertakings and a more rapid growth.

This being the case, then, and as Zion is being brought out more than ever prominently to the world, and as the Saints in Utah are making great and rapid movements for the growth and improvement of the territory of the Saints, the *Star* will doubtless assume a corresponding appearance, and reflect the spirit and touch upon the passing events of Zion. Indeed, as our readers must have noticed, we have already started into the pleasant path opened before us, and given them items of Utah news and passing events. From time to time will appear, as space will admit, items of Utah news and a summary not only of the most important passing events of the day in Europe and America, but also what more immediately concerns Zion; and our readers, in perusing the department of the *Star* devoted to "Passing Events," will find, as often as we are privileged to give it them, a summary of the passing events of Utah. Thus we hope to be able to give our readers a view of those passing events in which they are most interested, with a little of their connection and meaning, while we also hope to be able to supply them with precious things of various kinds illustrative of the spirit of Zion and the teachings and efforts of the leaders of the Saints to move the kingdom onward and take people upward.

EDUCATION.—No. 5.

BY SIMION.

(From the "*Deseret News*.")

Too much government is as bad as too little. Perhaps as many parents go to one extreme as to the other. What is true of men and women is true of children, for men and women are only babes on a large scale. They do not like to be forced or coerced; neither do children.

There is a principle in the breast of every man and woman that rebels against tyranny and oppression on the part of their fellow-mortals—that revolts at being slaves to the will of others. Physical power may keep that principle in subjection, but still it is there, and all the armies and bayonets in the world cannot kill it. So is it in the mind of the child.

The great secret of governing is to appear to govern as little as possible—to

allow all the greatest possible amount of freedom compatible with the public good—to secure necessary obedience as much as possible, without inducing an irksome sense of coercion, or a galling manifestation of power,—to obtain such an influence over the governed that they will obey from love, not fear; and with those who are insensible to this emotion, to get them to do as nearly what you want them as possible, while they think they are doing only what pleases themselves. Any bigot or fool can rule by brute force, if he has an army at hand to enforce his tyrannical edicts. But it takes a wise (if not a good) man to rule in the affections of his people.

It was a knowledge of and action upon

this principle in human nature that gave Napoleon first the power he possessed over men, and raised him to the dazzling height he once occupied. Not a soldier in his army but what considered it a privilege to die for him—not one but what almost worshipped him; yet never was there a more absolute monarch than the “little man of destiny.” The fact was, he seldom manifested the exercise of his personal power and absolute authority before the masses—that is, directly upon them; and when he did, he was always careful it should be on the side of justice, or at least what they would think was justice. In his intercourse with the army or the people, he was all smiles and condescension: he governed them through the unseen medium of others. In his cabinet, he was absolute. He made the people of France believe that he was working for their interests—that the execution of his plans was essential to their happiness; hence he easily enlisted their sympathy and obedience.

So with families. If parents pursue the right course in the commencement, and seek to win the confidence of their children, by convincing them that they have their real happiness at heart, force will very seldom be necessary: their obedience will spring from love; and the parents’ wish, expressed or implied, will generally be sufficient to induce a prompt and willing obedience. The obedience of love is the only obedience worth possessing. He who governs by physical force does not govern all. The feelings, desires, and passions in the nature of the man or the child are like steam that is being continually heated: if you confine them too closely, by-and-by they will burst all the bands that have held them, and scatter misery and destruction around them. A little wholesome neglect is often as good for children as for men. A certain captain of a man-of-war had a seaman on board whom he had repeatedly and vainly flogged for drunkenness. He determined to try another method. Jack got drunk several times; but the captain paid no attention to him. At last the old salt was observed moping about in a very disconsolate manner, and the captain, without his knowing it, sent some one to

inquire what was the matter. “Oh,” cried Jack, “Captain B—— used to think something of me: when I got drunk, he flogged me; but lately he cares nothing about me.” Captain B—— saw he had produced the desired effect, and immediately promoted the man to be captain of the foretop; and he was never known to get drunk at sea again.

Parents, by their over-anxiety and oppressive strictness, often bring about the very result they wish to avoid, like the father in *Æsop’s Fables*, who had a son very fond of hunting the lion, and was harassed with the constant fear that he would fall a victim to his dangerous pursuit. He therefore confined him within certain apartments, which were supplied with every luxury and ornament that could add to his comfort or pleasure. Among other paintings was one of the lion, hung against the wall. The son, gazing at it one day, suddenly broke out in a passion, striking it with his fist, as he exclaimed, “Thou art the cause of all my misery: had it not been for thee I should not have been here.” There was a nail concealed behind the picture, against which his hand struck, lacerating it. Mortification and death ensued. The moral others can apply.

There is one practice which, though somewhat irrelevant to the subject, I wish to refer to here. I mean that of forcing the young of either sex to marry contrary to their own wishes and feelings. I may be wrong; but it seems to me to be a most unjust, tyrannical, and revolting proceeding, and productive of much evil. The father who could be guilty of so gross an outrage on human rights as to compel his daughter to marry a man she did not love must have lost all affection for his children, and be destitute of the common feelings of humanity. Woman has her rights in her sphere as much as man in his. Among them is the inalienable, heaven-born right to choose who shall be her husband—where she will bestow her affections. Any system that denies to woman a voice in the disposal of herself is so far in opposition to the voice and teachings of the great *universality* of nature.

REFRAIN from bitter words: there is only the difference of a letter between words and swords.

NEWS FROM UTAH.

(From the "Deseret News.")

G. S. L. City, March 12, 1860.

Editor of *Deseret News*.

Sir,—I left this city about the first of February, on my way through the southern settlements, for the purpose of transacting business for the *News* office. . . . Among the people generally, wherever I have visited, there was a manifest feeling of interest in the prosperity of the *News*.

There is a commendable interest awakened on the subject of schools; and inquiries were almost incessant concerning the prospect of obtaining school books. I informed the people that, doubtless, something effectual would be done towards supplying the schools throughout the Territory with a suitable, uniform series of books, compiled and printed at home.

At Payson, the nail factory of Messrs. Sabin, Beebe, & Co., is doing good work. They have also attached a turning shop to the same establishment. These and other improvements speak well for the enterprise of the people, and must largely enhance their interests.

Messrs. Adams, Grace, and Co., at Nephi, are also engaged in the manufacture of nails, and will soon be prepared to roll out hoop iron, &c., affording them at more reasonable rates than heretofore.

A new settlement has been formed at the sink of the Sevier, where there is said to be a considerable quantity of good farming land. A dam 30 feet thick and 8 feet high has been constructed across the river for irrigating purposes. Wood and timber is found in abundance fifteen miles from the settlement. I was informed by Bishop Bronson, of Fillmore, that a new route leading to this settlement has been found practicable, which shortens some fifty miles the distance between this city and Fillmore. This route passes near Camp Floyd.

A settlement is also being formed in Round Valley.

The winter is reported to have been unusually mild at Beaver. As I passed through on my return, the brethren were preparing for a vigorous prosecution of

farming operations. They have in contemplation the erection of a commodious school and meetinghouse, intending to have it completed the present session. A lime-kiln has been erected, and it was thought a prime article of lime would be produced. I was highly gratified with the appearance of brother C. W. Wandell's nursery; and, from the interest that is exhibited in this department, it is confidently to be hoped that not many years will pass before Beaver will be as prolific in growing fruit as it has been in yielding grain.

The new settlement of Minerville is in a flourishing condition. The lead ore found there is of good quality, and may be profitably furnished at very reasonable rates, which, of course, would largely increase the demand. High prices have too frequently retarded the progress of our home manufacturing interests, which might, on the contrary, have been materially enhanced, had the prices been fixed at a rate which, at the onset, though barely paying expenses, would in the end prove far more remunerative, and more directly and more speedily ensure the desired triumph of domestic manufactures over importation from abroad.

Toquerville, Washington, Santa Clara, Virgen City, and a new settlement formed this spring on the Virgen, above Toquerville, are all in a flourishing condition. The average amount of ginned cotton raised in these localities is about 250 pounds per acre. A good article of sorghum sugar has been manufactured at Toquerville by brother J. T. Willis. With more perfect machinery a better article can be made. Wheat sown there in January last was looking fine.

There is a good opening for a few enterprising and practical men who have the means to bring on machinery for the working up of cotton into the various articles for which it was useful. Capital thus invested would bring a sure return, and be of much more benefit to the community than if thrown into many other channels.

I was pleased with the spirit of enterprise and perseverance everywhere visible

Small obstacles have no influence in checking the onward progress of those settlements.

The good Spirit prevailed among the

masses, and I was universally received with every degree of cordiality.

Respectfully, &c.,

JOSEPH BULL.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 286.)

Having heard the place spoken of as a subterraneous construction, and seeing, when I reached the ground, a half-buried door with a mass of overgrown earth above it, it had not occurred to me to think otherwise; but on examining outside, I found that what I had taken for an irregular natural formation, like a hill side, was a pyramidal mound of the same general character with all the rest we had seen in the country. . . . Heretofore it had been our impression that these mounds [of which he had seen and has described many,] were solid and compact masses of stone and earth, without any chambers or structures of any kind; and the discovery of this gave rise to the exciting idea that all the great mounds scattered over the country contained secret, unknown, and hidden chambers, presenting an immense field for exploration and discovery; and, ruined as the buildings on their summits were, perhaps the only source left for acquiring knowledge of the people by whom the cities were constructed. . . . On a line with the back of the Casa del Gobernador rises the high and nameless mound represented in the frontispiece, forming one of the grandest and most imposing structures among all the ruins of Uxmal. It was at that time covered with trees and a thick growth of herbage, which gave a gloominess to its grandeur of proportions; and, but for its regularity and a single belt of sculptured stones barely visible at the top, it would have passed for a wooded and grass-grown hill. Taking some Indians with me, I ascended this mound, and began clearing it for Mr. Catherwood to draw. I found that its vast sides were all incased with stone, in some places richly ornamented, but completely hidden from view by the foliage. The height of this mound was 65 feet, and it measured at the base 300 feet on one side, and 200 on the other. On the top was a great platform of solid stone, three feet high and 75 feet square; and about 15 feet from the top was a narrow terrace running on all four of the sides. The walls of the platform were of smooth

stone, and the corners had sculptured ornaments. . . . Around the top of the mound was a border of sculptured stone ten or twelve feet high. . . . Near the village of Ticul, almost in the suburbs, are the ruins of another ancient and unknown city. . . . A short distance in the rear of the hacienda [of San Francisco] were the ruins of another city, desolate and overgrown, having no name except that of the hacienda on which they stand. At this time a great part of the city was completely hidden by the thick foliage of the trees. Near by, however, several mounds were in full sight, dilapidated, and having fragments of walls on the top. We ascended the highest, which commanded a magnificent view of the great wooded plain, and at a distance the towers of the church of Ticul rising darkly above. The cura told me that in the dry season, when the trees were bare of foliage, he had counted from this point 36 mounds, every one of which had once held aloft a building or temple, and not one now remained entire. In the great waste of ruins it was impossible to form any idea of what the place had been, except from its vastness and the specimens of sculptured stone seen in the village; but, beyond doubt, it was of the same character as Uxmal, and erected by the same people. Its vicinity to the village had made its destruction more complete. For generations it had served as a mere quarry to furnish the inhabitants with building-stone. . . . In the excavations constantly going on, objects of interest were from time to time discovered; one of which, a vase, was loaned to us to make a drawing of. . . . The engraving below represents two sides of the vase. On one side is a border of hieroglyphics, with sunken lines running to the bottom; and on the other the reader will observe the face portrayed bears a strong resemblance to those of the sculptured and stuccoed figures at Palenque. . . . On a line with the doorway of the Casa de las Monjas, going north, at the distance of 240 feet, are two ruined edifices facing each other, and seventy feet apart,

as laid down on the general plan of the ruins. Each one is 128 feet long, and 30 feet deep; and, so far as they can be made out, they appear to have been exactly alike in plan and ornament. The sides facing each other were embellished with sculpture, and there remain on both the fragments of entwined colossal serpents, which ran the whole length of the walls. . . . Passing between these buildings, and continuing in the same direction, we reach the front of the Casa de las Monjas, or House of the Nuns. This building is quadrangular, with a courtyard in the centre. It stands on the highest of three terraces. . . . The front is 279 feet long; and above the cornice, from one end to the other, it is ornamented with sculpture. . . . Passing through the arched gateway, we enter a noble courtyard, with four great façades looking down upon it, each ornamented from one end to the other with the richest and most intricate carving known in the art of the builders of Uxmal, presenting a scene of strange magnificence, surpassing any that is now to be seen among its ruins. . . . There are several ranges of buildings standing lower than the House of the Nuns, in irregular order, and much ruined. To the first portion of these we gave the name of the House of the Birds, from the circumstance of its being ornamented on the exterior with representations of feathers and birds rudely sculptured. . . . The remaining portion consists of some very large rooms, among which are two 53 feet long, 14 broad, and about 20 high, being the largest, or at least the widest in Uxmal. In one of them are the remains of painting well preserved. . . . From this range of buildings we descend to the House of the Dwarf, also known by the name of *la Casa del Adivino*, or the House of the Diviner, from its overlooking the whole city, and enabling its occupant to be cognizant of all that was passing around him. The courtyard of this building is 135 feet by 85. It is bounded by ranges of mounds from 25 to 30 feet thick, now covered with a rank growth of herbage. . . . In the centre is a large circular stone, like those seen in the other courtyards, called the *Picote*. . . . A great part of the front presented in the engraving has fallen, and now lies a mass of ruins at the foot of the mound. Along the base, or rather about twenty feet up the mound, and probably once reached by a staircase, now ruined, is a range of curious apartments, nearly choked up with rubbish, and with the sapote beams still in their places over the door. At the height of sixty feet is a solid projecting platform, on which

stands a building loaded with ornaments more rich, elaborate, and carefully executed than those of any other edifice in Uxmal. . . . The front is much ruined, but, even in its decay, presents the most elegant and tasteful arrangement of ornaments to be seen in Uxmal. . . . From the top of this mound we pass over the Casa de Gobernador to the grand structure marked on the general plan as the Casa del Palomos, or the House of the Pigeons. . . . It is 240 feet long; the front is much ruined. . . . In the centre of this building is an archway ten feet wide, which leads into a courtyard 180 feet long and 150 feet deep. . . . On the right is a range of ruined buildings, on the left a similar range, and rising behind it the high mound represented in the frontispiece; and in front, at the end of the courtyard, is a range of ruined buildings, with another archway in the centre. Crossing the courtyard, and passing through this archway, we ascend a flight of steps, now ruined, and reach another courtyard, 100 feet long by 85 deep. On each side of this courtyard, too, is a range of ruined buildings, and at the other end is a great *Teccallis*, 200 feet in length, 120 deep, and about 50 feet high. A broad staircase leads to the top, on which stands a long narrow building, 100 feet by 20, divided into three apartments. There was a mournful interest about this great pile of ruins. Entering under the great archway, crossing two noble courtyards, with ruined buildings on each side, and ascending the great staircase to the building on the top, gave a stronger impression of departed greatness than anything else in this desolate city. It commanded a view of every other building, and stood apart in lonely grandeur, seldom disturbed by human footsteps. . . . At the north-east angle of this building is a vast range of high, ruined terraces, facing east and west, nearly 800 feet long at the base, and called the *Campo Santo*. On one of these is a building of two stories, with some remains of sculpture. . . . Besides these, there was the Casa de la Vieja, or the House of the Old Woman, standing in ruins. . . . It is four or five hundred feet from the Casa del Gobernador, and has its name from a mutilated statue of an old woman lying before it. Near by are other monuments, overgrown and half buried. . . . North of this there is a circular mound of ruins. We set out for another ruined city. It lay on the road to Uxmal, and was the same which I had visited on my first return from Ticul, known by the name of Nohpat. . . . One mound rose high above the rest, holding aloft a ruined building.

(To be continued.)

PASSING EVENTS.

GENERAL.—In both houses of the British Parliament, May 1st, the condition of the navy and the Naval Reserve was discussed. In the House of Lords the subject was taken up by Lord Lyndhurst, who complained of Government for having permitted the British navy to become inferior to that of France. He urged the difficulty of manning the navy, hinted at the possible necessity of having to resort to the system of pressing, and repudiated any political economy built upon the vain hope of a perpetual alliance with France. In the House of Commons, Sir Charles Napier made a motion upon the inefficiency of the Naval Reserve. The Lord Chancellor intimated that the law of impressment remained the same, and could be enforced if necessary. Prospects in Ireland are very dark. There has been a bitter and protracted winter; drought is in the land; there is said to be no vegetation, and that the parched and barren appearance of the country is such as to excite alarm; cattle are dying off rapidly for want of food, and they are so reduced as to require to be propped up while being milked; hay has sold at £9 a ton; and people are fleeing the country in great numbers. The French Legislative body has discussed, for the first time, the Commercial Treaty between England and France. There is lassitude in the commercial world of France, and her trade is undergoing a crisis: all is not smooth around the new Anglo-French Commercial Treaty; and the *Times* (in a leader) says that both the Emperor and Mr. Cobden were alike ignorant of commercial details, and attributes to this fact the discontent and confusion which have arisen on both sides of the Channel upon the matter. It is said that the French troops will leave the Roman States early in June. Experiments have been made in the Polygon of Vincennes with a new and improved rifled cannon, said to be of extraordinary power, and of precision beyond that attained at present in French artillery. The Paris correspondent of the *Morning Herald* says that French diplomacy continues actively engaged trying to form an alliance, offensive and defensive, between Austria, Russia, and France; and adds that letters from St. Petersburg state that the notion is very popular there, and that the success of this combination is considered certain. The Paris correspondent of the *Daily News* says that the arrival at Paris of M. Du Budberg, the Russian Ambassador at Berlin, has revived the rumours of an alliance between France and Russia, based upon a concession to Russia of everything which the Crimean war was undertaken to prevent her from acquiring. There seems no doubt that an understanding exists between these two Powers, giving the lion's share of dying Turkey to Russia; and it appears no less certain that France will be allowed and helped by Russia in her own darling schemes of annexation of territory. By the side of this may be laid the desperate and dissolving state of Turkey. The Sultan is said to have proofs that there is a plan in all the Danubian provinces for throwing off the yoke of the Porte. Russian *corps* have been assembled in Bessarabia to keep the Turks in check. France has demanded of the Porte 200,000 francs as indemnity for the widow Dumas, the victim of the late popular aggression; and France and England have presented to the Porte an energetic note claiming 3,000,000 francs as indemnity for the massacres of Djedda. An immediate answer is demanded, in default of which the Powers will obtain justice for themselves. Victor Emmanuel's tour is a triumphal one, creating universal sensation and enthusiasm in Italy. In Florence the sensation and enthusiasm reached an astonishing degree,—so much so, that "the women seized their hair and uttered hysterical screams: some were only prevented by the line of soldiers from throwing themselves on the ground before the horse of the King, . . . while the sobs and tears that from all sides mingled with the wild enthusiasm rendered the scene almost a painful one." He was hailed by the multitude "King of Italy." He has also been well received in Romagna. The Sardinian Government has received official information from Sicily clearly establishing the fact that the insurrection is not yet crushed. A guerilla warfare is said to be organized all over the island. The Government troops are unable to do more than hold the chief towns against the insurgents. Count Cavour has deemed it advisable to despatch three war-steamers from Genoa to the coast of Sicily for the protection of Victor Emmanuel's subjects. A committee has been formed at Milan to receive subscriptions for the Sicilian insurrection, and the *Milan Gazette* contained the following notice:—"Volunteers wishing to leave for Sicily can apply at the office of this journal." It is stated as a positive fact that General Garibaldi has embarked at Genoa on board a steamer manned with two hundred of his most venturesome followers, bound, it is supposed, to the coast of Sicily or of the neighbouring southern kingdom, attended by Medici, a prudent and wary counsellor. A conspiracy has lately been organized against the Emperor of Russia to oblige

him to abandon his policy of emancipating the serfs; but measures have been taken to put down this designed military revolt. The Ministerial *Dagbladet* of Copenhagen declares that in case of war being made by France against Germany for the conquest of the Rhineland, Denmark ought not to remain neutral, but to co-operate with France. The Pesth correspondent of the *Daily News* treats the promised concession of the Emperor of Austria to Hungary as an insult and a mockery. It is contended that Hungary wants no concessions, but claims the restitution of the rights of which she has been robbed by treason and foreign intervention. The proof of this is the fact that the leaders of the old Conservative party—men beyond suspicion of fostering revolutionary tendencies, members of the high aristocracy, heads of the Church, dignitaries of the old *regime*, chancellors, councillors of state, lord-lieutenants, &c., a few months back drew up and pledged themselves to a programme which is spread in thousands of copies all over the country, which has brought about a reconciliation between them and the other classes. This programme goes farther than that of the most advanced Liberals under the leadership of Kossuth, and insists that whenever their own constitutional rights shall be restored to them, the other provinces of the empire of Austria should also be granted a representative form of government. The idea of the union of Germany under the leadership of Prussia gains ground, and is looked upon as necessary to resist the encroachments of France, and to be able to meet the eventful future. Austria is considered no longer worthy or capable of leading the German Confederation and protecting Germany, and she is rapidly falling and her empire dissolving. Revolution and changes in Europe are no longer confined to the ragged, hungry multitude, but claims as advocates and champions even emperors, kings, and the old aristocracies of Europe. This fact cannot be given too much significance. The future must be indeed big with events and wonderful changes.

AMERICAN.—Another disgraceful row has taken place in Congress. Of course the termination was a challenge, for Brother Jonathan seems to have adopted this kind of congressional discussion and national administration. Nothing, as yet, has come of the affair, however,—Mr. Potter having named common bowie-knives as the weapons, and claiming to fight in open air with two friends, each armed with Colt's pistols. The weapons were rejected by the challenger as barbarous and vulgar; whereupon Colonel Lander (Mr. Potter's second,) stated that his principal considered duelling itself barbarous, and refused to fight only on what he considered equal terms. Colonel Lander offered to take Mr. Potter's place and fight with other weapons; but this was also declined. The Attorney-General (A. R. Black) had received and declined a challenge from ex-Governor Walker. The Charleston Democratic Convention was the topic which absorbed public attention. A heavy tornado, on the 6th, swept over Illinois, Savannah, and Mississippi, and did much damage to property; several persons were also injured. The town of Louisburg, Arkansas, has been entirely burnt. In Utah, the annual festival of the Typographical Association has come off at the Social Hall in a very creditable manner. Captain Gibson has delivered another lecture, and Professor O. Pratt is continuing his course of lectures. It is rumoured that General Harney has been assigned to the command of the Utah military department, and that he will bring with him two companies, which will swell the forces to be left in Utah to a Major's command.

VARIETIES.

"La! Mr. Smith, what makes your hair so red? Ma's got some stuff that turns her's such a jolly black!"

SHERIDAN was staggering home one night, when he was accosted by the watch, to whom he said confidentially—"My name is Wilberforce: I am a religious man: don't expose me."

EQUAL JUSTICE.—A canon of the cathedral of Seville, who was a great fop, could not find a shoemaker to his liking. An unfortunate shoemaker having brought him a pair of shoes not made to please his taste, the canon seized one of the tools of the shoemaker, and killed him by blows on the head. The man's family complained to the chapter, who condemned the priest not to appear in the choir for a year. Soon afterwards a procession passed through the streets, in which was the canon; and the shoemaker's eldest son fell upon him and killed him. The young man was sentenced to be quartered alive. Peter the Third, who happened to be at Seville at the time, annulled the sentence of death, and then asked what was the trade of the offender. He was told shoemaking. "Then," said Peter, "as the clergy sentenced the canon not to enter the choir for a year for killing a shoemaker, I sentence this shoemaker not to make shoes for a year for killing a canon."